The Bhagavad Gita

Compiled From Various Writers 1895

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COMPILED FROM VARIOUS WRITERS, 1895

ENGLISH TRANSLATIONS.

Of these there have been several. The first was made in 1785, by Sir Charles Wilkins, to which was prefixed an Introduction by Warren Hastings. This forms the basis of the translation in this volume, but it has been carefully revised by comparing it with more recent translations. It has been taken from an edition edited by the Rev. J. Garrett in 1846, containing the Sanskrit, Canarese, and English in parallel columns, for a copy of which the compiler is indebted to Colonel Jacob, translator of the *Vedúnta Sára.*

The next translation was made by Mr. J. C. Thompson in 1855, and published by Trübner. Mr. Kasinath Trimbak Telang, of Bombay, published an English translation in 1875. This, probably revised, was adopted in 1887 by Max Müller in the "Sacred Books of the East." The author, in the Preface, gives the following account of the general principles followed in the translation:

> "My aim has been to make that translation as close and literal a rendering as possible of the Gitâ, as interpreted by the commentators Sankarâ kârya, Sridharasvâmin, and Madhusûdana Sarasvatî. Reference has also been frequently made to the commentary of Râmânugâkârya and also to that of Nîlakantha."

In 1882, a translation was published by the Rev. John Davies in Trübner's "Oriental Series." The translation is excellent, and there are numerous valuable notes.

About 1888, a translation, with commentary by J. M. Chatterji, was published by Trübner.

In 1895 a translation, professedly by Mrs. Besant, was published by the Theosophical Publishing Society. She acknowledges that her knowledge of Sanskrit is imperfect; but her translation has passed through the hands of Indian gentlemen whose names are given. Many of the technical terms are retained. Some of the renderings are happily expressed.

There is a very free poetical translation by Sir Edwin Arnold, entitled "*The Song Celestial.*"

The translations differ considerably with regard to particular verses. Indian commentators belonging to the Dwaita, Adwaita, and Visishtadwaita Sects, try to make the poem express their own views. The main features of the work, however, are given, more or less correctly, in all of them.

THE BHAGAVAD GITA,

OR

THE DIVINE SONG.

CHAPTER I

“THE GRIEF OF ARJUNA.”

DARITARASHTRA *said.*

1 Tell me, O Sanjaya, what the people of my own party, and those of the Pandavas, who are assembled at Kurukshetra resolved for war, have been doing.

SANJAYA *replied.*

2 Duryodhana having seen the army of the Pandavas drawn up for battle, went to his preceptor, and addressed him in the following words:

3 “Behold! O master,” said he, “the mighty army of the sons of Pandu drawn forth by thy pupil, the experienced son of Drupada. 4 In it are heroes, such as Bhíma and Arjuna: there is Yuyudhána, and Viráta, and Drupada, and 5 Drishtaketu, and Chekitána, and the valiant prince of Kási, and Purujit, and Kuntibhoja, and Saivya a mighty chief, and 6 Yudhámanyu the bold, and the daring Uttamaujas; the son of Subadrá, and the sons of Drupadí, all of great cars.

7 “Be acquainted also with the names of those of our party, who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, Bhíshma and Karna and

Kripa conquering in battle, and Aswatthamán and Vikarna, and the son of Somadatta, 9 with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. 10 Our innumerable forces are commanded by Bhíshma, and the inconsiderable army of our foes is led by Bhíma. 11 Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve to support Bhíshma."

12 The ancient chief and brother of the grandsire of the Kurus, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the Kuru chief; 13 and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. 14 At this time Mádhava and Arjuna were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: 15 the name of the one which was blown by Hrishikesha, was Pánchajanya and that of Dhananjaya was called Devadatta. 16 Bhíma, of dreadful deeds, blew his capacious shell Paundra, and Yudhishtira, the royal son of Kuntí, sounded Anantavijaya. Nakula and Sahadeva blew their shells also; the one called Sughosha, the other Manipushpaka. 17 The prince of Kási of the mighty bow, Sakandin Drishtadyumna, Viráta, Sátyaki of invincible arm.

18 Drupada and the sons of his royal daughter, Krishna, with the son of Subhadrá, and all the other chiefs and nobles, blew also their respective shells. 19 So that their shrill-sounding voices pierced the hearts of the Kurus, and re-echoed with a dreadful noise from heaven to earth.

20 In the meantime Arjuna, he whose ensign is an ape, perceiving that the sons of Dhritarashtra stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, 21 [*addressed Krishna in the following words*:]

"I pray thee, O Achyuta, cause my chariot to be driven and placed between the two armies, 22 that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight; 23 and who they are that are here assembled to support the vindictive son of Dritarashtra in the battle."

SANJAYA *said*.

24 Krishna being thus addressed by Gudakesa, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, 25 bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhísma, and Drona, with all the chief nobles of their party. 26 He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends.' 27 Then when he had gazed for a while and beheld such friends as these prepared for the fight, he was overcome by deepest pity, and uttered his sorrow in the following words:

ARJUNA *said*.

28 “Having beheld, O Krishna! my kindred thus standing anxious for the fight, 29 my limbs fail me, my mouth is dried up, the hair standeth on end upon my body, and all my frame trembleth! 30 Even Gándíva, my bow, falleth from my hand, and my skin burneth. I am not able to stand; for my mind, as it were, turneth round. 31 Also, O Keshava, I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? 32 I wish not for victory, Krishna, for dominion, or pleasure; for what is dominion, and the enjoyment of life, or even life itself, 33 when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? 34 Preceptors, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, as also (other) relatives! 35 These I do not wish to kill though they kill (me); not even for the sovereignty of the three worlds, how much less then for this earth! 36 Having killed the sons of Dritarashtra, what pleasure, O destroyer of Madhu, can we enjoy? Should we destroy these felons we shall only incur

sin. 37 It therefore behoveth us not to kill such near relations as these. How, O Krishna, can we be happy after killing our own relatives?

38 What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, 39 is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood? 40 In the destruction of a family, the eternal rites of families are destroyed. By the destruction of rites, the tribe becometh impious. 41 From the influence of impiety the females of a family grow vicious; and from women that are become vicious the confusion of castes arises. 42 This confusion provideth hell both for those which are slain and those which survive; and their forefathers, being deprived of *pindas?* and water, fall (from heaven). 43 By the crimes of those who murder their own relations, sore cause of contamination and birth of caste-confusion, the family virtue, and the virtue of a whole tribe is for ever done away; 44 and we have been told, O Krishna, that the habitation of those mortals whose generation hath lost its virtue, shall be in hell.

45 Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! 46 I would rather patiently suffer that the sons of Dritarashtra with their weapons in their hands, should come upon me, and, unopposed, kill me unarmed in the field.”

SANJAYA *said.*

47 Having spoken thus, Arjuna sat down in his chariot; and having put away his bow and arrows, his heart was overwhelmed with grief.

CHAPTER II

“THE SANKHYA-YOGA DOCTRINE.”

SANJAYA *said.*

1 Krishna beholding him thus overcome with pity, his eyes full of tears, and his heart oppressed with deep affliction, thus spoke:

KRISHNA *said.*

2 “Whence, O Arjuna, cometh unto thee, thus standing in the field of battle, this unworthy weakness, excluding from heaven, and causing disgrace? 3 Yield not thus to unmanliness, for it ill becometh one like thee. Cast off this base faint-heartedness, and stand up, O conqueror of foes.”

ARJUNA *said.*

4 “How, O Krishna, shall I resolve to fight with my arrows in the field against such as Bhíshma and Drona, who, of all men, are most worthy of my respect? 5 I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. 6 We know not whether it would be

better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dritarashtra who are here drawn up before us. 7 My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty.

8 And I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the gods."

SANJAYA *said.*

9 Arjuna having thus spoken to Krishna, and declared that he would not fight, was silent. 10 Krishna, smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words:

KRISHNA *said.*

11 Thou grievest for those who are unworthy to be lamented, but thou speakest words of wisdom. The wise neither grieve for the dead nor for the living. 12 I myself never *was not,* nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*. 13 As the soul in this body findeth infancy, youth, and old age; so, in some body, will it find the like. One who is confirmed in this belief, is not disturbed by anything that may come to pass.

14 The contacts of the senses give heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bhárata; 15 for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is fitted for immortality. 16 A thing unreal hath no existence, whilst that which is real is a stranger to non-

entity. By those who look into the principles of things, the design of each is seen.

17 Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is imperishable.

18 These bodies, which envelop the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be perishable; wherefore, 0 Arjuna, resolve to fight. 19 The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. 20 It is not born, nor does it ever die, nor having existed before, does it exist no more; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. 21 How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? 22 As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. 23 The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not; 24 It is indivisible, inconsumable, incorruptible, and is not to be dried away: it is everlasting, all-pervading, stable, immovable, and eternal: 25 it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. 26 But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. 27 Death is certain to one that is born, and to one that dieth birth is certain. Wherefore it doth not behove thee to grieve about that which is inevitable. 28 The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? 29 Some regard the soul as a wonder, whilst some speak and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. 30 This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. 31 Regarding, too, thy proper duty, thou oughtest not to falter, for there is nothing better for a Kshatriya than a lawful battle. 32 Happy are the Kshatriyas who find such a battle freely offered to them as an open door to heaven. 33 But, if thou wilt

not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of sin. 34 Then men will proclaim thy eternal disgrace, and to a well-born man disgrace is worse than death. 35 The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. 36 Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this!

37 If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of Kuntí, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle; thus thou shalt not incur sin.

39 The doctrine here declared to you is according to the Sánkhya (system); hear now the Yoga (teaching). Possessed of this knowledge, thou wilt cast off the bonds of action. 40 In this there is no waste of effort, nor any disappointment. Even a little of it delivereth one from great fear. 41 For those who enter on this path, 0 son of Kuru, there is but one state of mind; but many-branched and endless are the doctrines of the inconstant. 42 Flowery speech is uttered by the unwise, who delight in the words of the Vedas, O son of Prithá! saying, “There is nothing but this.” 43 Whose souls are full of desires, whose goal is heaven, offering birth as the fruit of works, and prescribing many varied ceremonies for the attainment of pleasure and power. 44 The state of mind consisting in steady contemplation does not belong to those who are devoted to pleasures and power. 45 The Vedas deal with the three *gunas;* be thou free from the three *gunas*, O Arjuna: be free from the pairs of opposites, ever fixed on truth: without anxious care, and self-possessed. 46 The knowing Brahman findeth as many uses in the whole Vedas collectively, as in a reservoir full flowing with water.

47 Let the motive be in the deed and not in the fruit. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. 48 Steadfast in devotion, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *yoga.* 49 For work is far inferior to the

devotion of the mind. Seek an asylum, then, in the mind; for the miserable and unhappy are so on account of the fruit of things. 50 Men who are endued with true wisdom cast off both good or evil deeds. Therefore apply thyself to *yoga; yoga* is wisdom in action.

51 Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

52 When thy mind shall have passed through the snares of delusion, thou wilt attain to a disdain of what has been revealed or will be revealed hereafter. 53 When thy mind, bewildered by *Sruti*, shall stand unshaken fixed in contemplation (*Samádhî*), thou shalt then attain to *yoga.*

ARJUNA *said.*

54 What, O Krishna, is the mark of that wise and steady man who is fixed in contemplation? How may such a sage speak? Where may he dwell? How may he act?

KRISHNA *said.*

55 A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. 56 His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *muni.*

57 The knowledge of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. 58 His knowledge is confirmed, when,

like the tortoise, he can draw in all his senses and restrain them from their wonted purposes.

59 Objects of sense withdraw from an abstinent man; not so the taste (for them). But when he hath seen the Supreme, he loseth even that. 60 The tumultuous senses hurry away by force the heart even of the wise man who striveth to restrain them. 61 When he hath subdued them all, he may rest in devotion, intent on me. The man who hath his passions in subjection, is possessed of true wisdom.

62 When a man meditateth on the objects of sense, attachment to them ariseth; desire springeth from attachment; desire from anger. 63 From anger is produced folly; from folly a depravation of the memory; from the loss of memory the loss of reason; and from the loss of reason the loss of all! 64 A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will and freed from pride and malice, obtaineth happiness supreme. 65 In this happiness is born to him an exemption from all his troubles, and his mind being thus at ease, wisdom presently floweth to him from all sides. 66 The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What happiness can he enjoy who hath no rest? 67 The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the ship in the raging ocean. 68 The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom. 69 Such a one waketh when all other beings go to rest. The contemplative *muni* sleepeth when all other beings are awake.

70 The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who cherisheth desires.

71 The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. 72 This is the Brahmic state; attaining to this, one is never deluded; and remaining in it till the hour of death, one passes on to absorption (*nirvána*) in Brahma.

CHAPTER III

“THE YOGA OF ACTION.”

ARJUNA *said*.

1 If, according to thy opinion, knowledge be superior to action, why, then, dost thou urge me to engage in an undertaking so dreadful as this? 2 Thou, as it were, confoundest my reason with a mixture of sentiments: wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

KRISHNA *said*.

3 It hath before been observed by me, that in this world there is a twofold rule of life, that of the Sánkhyas by devotion of knowledge, and that of the Yogís by devotion of action.

4 The man enjoyeth not freedom from action, by abstaining from action, nor doth he obtain perfection from a total inactivity. 5 No one ever resteth a moment inactive. Every man is involuntarily urged to act by those *gunas* which are inherent in his nature.

6 The man who restraineth his organs of action and sitteth down with his mind attentive to the objects of his senses, is called a bewildered soul, and a hypocrite. 7 But the man is praised, who, having subdued all his

passions, performeth with his active faculties all the functions of life, unconcerned about the event. Perform every appointed work, for action is preferable to inaction. Without action the support of thy body would not be possible. This world is fettered by all action except in work done on account of sacrifice. Do thou therefore work for this purpose, but without attachment. 10 When Prajápati in ancient times created men together with sacrifice, he said: “By this propagate; be this your cow of plenty. 11 Nourish the gods by this, and let the gods nourish you. Thus nourishing each other, ye shall obtain supreme happiness. 12 The gods nourished by sacrifice will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.” 13 The good who eat the remains of sacrifice are freed from all sins. Those who dress food but for themselves, eat the food of sin. 14 All things which have life are generated from the food which they eat. Food is generated from rain; rain from sacrifice; and sacrifice from action. 15 Know that action springeth from Brahmá; Brahmá proceedeth from the Indivisible One. Therefore Brahma, the all-pervading, is ever present in sacrifice.

16 The sinful mortal, who delighteth in the gratification of his passions, and followeth not the wheel thus revolving in the world, liveth but in vain.

17 But the man who rejoiceth in his self, pleased with his self, and contented with his self alone hath nothing to do.

18 He hath no interest either in that which is done, or that which is not done: and there is not, in all things which have been created, any object on which he may place dependence. 19 Wherefore, perform thou that which thou hast to do, at all times without attachment; for the man who doeth that which he hath to do, without attachment, attaineth to the Supreme.

20 Janaka and others have attained perfection even by works. Thou oughtest also to work from regard to the good of mankind.

21 The man of low degree followeth the example of him who is above him, and doeth that which he doeth.

22 I myself, Arjuna, have not, in the three regions of the universe, anything which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I am occupied in work.

23 If I were not vigilantly to attend to these duties, all men would presently follow my example. 24 If I should not work, these worlds would sink in ruin. I should be the cause of caste confusion, and should destroy these people. 25 As the ignorant perform the duties of life from the hope of reward, so the wise man, to promote the general good, should perform the same without motives of interest. 26 He should not cause destruction in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

27 He whose mind is deluded by *ahankára* (self-consciousness) thinketh himself the doer of actions which in every way are done by the qualities of Prakriti. 28 But he who knoweth the truth about the difference from qualities and the difference from actions, formeth no attachments, believing that qualities deal with qualities. 29 Men who are confused by the *gunas* of Prakriti are bound by the works of the *gunas.* The man who knoweth the whole truth should not cause dull men, who know not the whole, to falter (in action). 30 Dedicating all actions to me, fixed in thought on the Supreme Spirit, free from hope and egoism, put away thy sorrow and fight.

31 Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works. 32 Know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

33 But the wise man also seeketh for that which is conformed to his own nature. All things act according to their natures; what then will opposition effect? 31 In the objects of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents.

35 One's own duty (*dharma*) though defective, is better than another's duty well-performed. Better is death in one’s own duty; another's duty is

full of danger.

ARJUNA *said*.

36 By what, O Krishna, is man constrained to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

KRISHNA *said*.

37 It is desire, it is wrath; born from the quality of passion (*rajas*); it is insatiable, full of sin. That is our foe in this world. 38 As fire is covered by smoke, a mirror by dirt, as a foetus is enveloped in the womb, so the world is enveloped by this.

39 The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, which rageth like fire, and is hard to be appeased.

40 It is said that the senses, the heart, and the understanding, are the places which are its seat. By the assistance of these it overwhelmeth reason, and stupifieth the soul. 41 Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of knowledge (*jnána*), and experience (*vijnána*). 42 It is said that the senses are great; greater than the senses is the heart (*manas*); greater than the heart is the mind (*buddhi*)*;* but what is greater than the mind is That (the Supreme Being). 43 Thus knowing that which is higher than the mind, restraining thyself by thyself, slay this unmanageable enemy in the shape of desire.

CHAPTER IV

“THE YOGA OF KNOWLEDGE.”

THE DEITY SAID:

1 This eternal (doctrine of) Yoga, I formerly taught unto Vivaswat, and Vivaswat taught it to Manu, and Manu made it known unto Ikshwáku. 2 Being delivered down from one unto another, it was studied by the Rajarshis; until at length, in the course of time, this Yoga was lost. 3 It is even the same Yoga which I have this day communicated unto thee, because thou art my servant and my friend. It is the supreme mystery.

ARJUNA *said.*

4 Seeing thy birth was later than that of Ikshwáku, how am I to understand that thou didst first declare this doctrine?

KRISHNA *said.*

5 Both I and thou have passed through many births. Mine are known unto me; but thou knowest not thine.

6 Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, taking command over my own nature, I am born by my delusive power (*máyá*).

7As often as there is a decline of *dharma* and an exaltation of *adharma*, in the world, I produce myself; 8 Thus I am born, from age to age, for the preservation of the good, the destruction of the wicked, and the re-establishment of *dharma.*

9 He, O Arjuna, who, truly knoweth my divine birth and work, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. 10 Many who were free from affection, fear, and anger, thinking on me, finding refuge in me, having been purified by the fire of knowledge, have entered into my being.

11 I serve men in the way in which they approach me. Men follow my path from every side.

12 Those who wish for success to their works in this life, worship the gods. For in this life success from works speedily cometh to pass.

13 The four castes were created by me according to the apportionment of qualities and works. Know that I, though action-less and inexhaustible, am the author of them.

14 Actions defile me not; I have no desire for the fruit of actions. He who knoweth me thus is not bound by actions.

15 The ancients who longed for liberation having discovered this, still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times.

16 The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. 17 The (natures) of action, forbidden action, and inaction must be well understood. The path of action is obscure.

18 He who can see as it were, *inaction* in action, and *action* in inaction, is wise amongst mankind. He is a perfect performer of all duty.

19 Wise men call him learned whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of knowledge.

20 Abandoning the desire of a reward of his actions; always contented and self-reliant, although he may be engaged in a work, he, as it were, doeth nothing. 21 Unsolicitous, of a subdued mind and spirit, rejecting all surroundings and performing merely bodily work, he committeth no offence. 22 Contented with whatever he may receive, unaffected by the pairs of opposites (pleasure and pain, etc.) free from envy, the same in good and evil fortune, he, though he worketh, is not bound. 23 The work of him in whom attachment is dead, who is freed, whose mind is fixed on knowledge, who performeth actions for (the purpose of) sacrifice, cometh altogether unto nothing. 24 Brahma is the oblation; Brahma is the sacrificial butter; Brahma is in the fire; by Brahma is the offering made. Into Brahma will he enter who meditateth on Brahma in his work. 25 Some devotees offer up sacrifice to the gods; others offer sacrifice by sacrificing only in the fire of Brahma. 26 Others sacrifice hearing and the other senses in the fire of self-restraint; others sacrifice sound and the other objects of sense in the fire of the senses. 27 Others again sacrifice all the functions of the senses and life-breaths in the fire of self-restraint, kindled by knowledge. 28 Others, also, sacrifice by their wealth, or by austerities, by *Yoga*, by silent study, and knowledge. 29 Some sacrifice the upward breath in the downward, and the downward breath in the upward, stopping up the channels of the upward and downward breaths, intent on the restraint of breath. 30 Others, who practise abstinence, sacrifice their life-breaths in life-breaths. All these are skilled in sacrifice and by sacrifice their sins are destroyed. 31 Those who eat the nectar-like leavings of sacrifices go to the eternal Brahma. This world is not for him who offereth no sacrifice; much less the other. 32 Many kinds of sacrifice are offered in the presence of Brahma. Know them all to be produced from action; knowing this, thou shalt be free. 33 The sacrifice of knowledge is better than the sacrifice of wealth. Every action, in its completeness, is contained in knowledge. 34 Seek, then, this wisdom by prostrations, by questions, and by service, that those learned men who see its principles may instruct thee. 35 Having

known this, thou shalt not again fall into this delusion; for thou wilt see all things first in thyself and then in Me.

36 Although thou wert the most sinful of all sinful men, thou wilt cross over all trespasses by the boat of knowledge.

37 As the natural fire, O Arjuna, reduceth the wood to ashes, so the fire of knowledge reduceth all actions to ashes.

38 There is not anything in this world to be compared with knowledge as a purifier. He who is perfect in devotion, in due time findeth it in his own soul. 39 He who hath faith findeth knowledge; above all, he who hath gotten the better of his passions; and having obtained it, he quickly enjoyeth supreme repose. 40 But the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of doubting mind. 41 Actions do not fetter the man who is self-possessed, who hath renounced action by *Yoga*, who hath destroyed doubt by knowledge. 42 Therefore slay this doubt, which is born of ignorance, by the sword of knowledge. Give thyself to devotion, and arise, O son of Bhárata.

CHAPTER V

“YOGA BY RENOUNCING WORKS.”

ARJUNA *said*.

1 Thou now speakest, Krishna of the renunciation of works, and now again of performing them. Tell me positively which of the two is better.

KRISHNA *said*.

2 Renunciation (of works) and *Yoga* by works, both procure the highest bliss; but of these *Yoga* by works is better than renunciation of works.

3 He should be regarded as always a Sannyásí who neither hateth nor desireth; he who is free from the pairs of opposites is easily set free from bonds.

4 Children—not the learned—speak of the Sánkhya and *Yoga* (doctrines) as different; but he who devoteth himself to either obtaineth the fruit of both. 5 The seat which the Sánkhyas obtain is reached by Yogís also. He seeth truly who seeth that the Sánkhya and Yoga are one.

6 Renunciation is hard to gain without devotion. The *muni* who is fixed in devotion goes to Brahma without delay. 7 He who is fixed in devotion, whose self is pure, who is master of himself and subdueth the senses, who

identifieth himself with everything that existeth, is not polluted even though he work. 8-9 The man of devotion who knoweth the truth thinketh, that he doeth nothing when seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, throwing out, taking, opening or closing the eyelids; affirming that the senses deal with the objects of sense. 10 He who casting off attachment offereth his action to Brahma, is not tainted by sin, as the lotus leaf is not (tainted) in water.

11 Devotees, giving up attachment, perform actions for the purifying of themselves by the body, the heart (*manas*), by the mind, and even by the senses alone. 12 The devout man who hath abandoned the fruit of works attaineth the highest peace. The undevout, attached to the fruit (of works), through desire, is bound. 13 The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

14 The Lord createth neither the faculty of working nor works, nor the connection of works and fruit; Nature (Prakriti) alone worketh.

15 The Lord receiveth the sin or merit of none. Mankind are led astray by their reason being obscured by ignorance; 16 but when that ignorance of their souls is destroyed by knowledge, the Supreme is revealed by knowledge, shining as the sun. 17 Those whose thoughts are on him (That) whose souls are in him, whose confidence is in him, and whose asylum is in him, are by knowledge purified from all their offences, and go from whence they shall never return.

18 The wise regard a Brahman gifted with knowledge and modesty, a cow, an elephant, a dog, and a Svapáka as alike.

19 Even here, those have conquered the world whose minds are equable: since Brahma is sinless and equable, therefore they abide in Brahma.

20 He who knoweth Brahma, whose mind is fixed, who is not deluded, and who abideth in Brahma, doth not rejoice finding anything agreeable, nor grieve on finding anything disagreeable.

21 He whose soul is not attached to external objects obtaineth the happiness that is in (one's) self; his self joined by devotion (*Yoga*) to Brahma, enjoyeth eternal bliss. 22 The enjoyments which proceed from the senses? are as the wombs of future pain. The wise man, knowing that they begin and end, delighteth not in these. 23 He who can bear up against the violence which is produced from lust and anger in this mortal life, is devout (*yukta*), and a happy man.

24 The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yogí*, one with Brahma, and findeth *nirvána* in Him. 25 Such Rishis as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain *nirvána* in Brahma. 26 Such as are free from lust and anger, of humble minds and subdued spirits, and who know the soul, are near to *nirvána* in Brahma.

27 The *muni* who excludeth (from his mind) external objects, (concentrating) the visual power between the brows, and making the upward and downward life-breaths, ever sending both through the nostrils, 28 who restraineth the senses, mind and understanding, intent on final emancipation, from whom desire, fear, and wrath have departed, is indeed forever free (from birth and death). 29 He knowing me to be the enjoyer of sacrifices and austerities, the mighty lord of all the worlds, and the friend of every living being, attaineth to peace.

CHAPTER VI

“YOGA BY SELF-RESTRAINT.”

KRISHNA *said*.

1 He is both a *Yogí* and a *Sannyásí* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.

2 Learn, O son of Pándu, that what they call renunciation is the same with Yoga. He cannot be a Yogí, who, hath not renounced all worldly schemes.

3 Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means 3 for him who hath attained devotion.

4 He who is not attached to the objects of the senses or to works, renouncing all fancies, is called a perfect Yogí. 5 He should raise himself by himself: he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. 6 Self is the friend of him who by himself hath conquered self; but to him who hath not restrained himself, self becometh an enemy. 7 The soul of him who is self-restrained and placid, is self-contained in heat and cold, in pain and pleasure, in honor and disgrace.

8 The Yogí who is content with divine and human knowledge, who is unmoved (by any vexations of the world), whose senses are subdued, and to whom a clod, a stone, or gold are alike, is called a perfect devotee (*yukta*).

9 He is esteemed highest who thinketh alike about companions, friends, enemies, strangers, the indifferent, foreigners; and relations, yea to good and evil men.

10 Let the Yogí constantly practise devotion fixed in a secluded spot alone, with his mind and self-subdued, without expectations and without belongings. 11 Fixing his seat firmly in a clean spot, neither high nor low, covered with a cloth, a deerskin and kusa grass. 12 There fixing his heart (*manas*) on one object, restraining his thoughts, senses and actions, seated on (that) seat he should practise, *yoga* for the purifying of the self. 13 Holding his body, head, and neck, even and unmoved, (remaining) steady, looking at the tip of his nose and not looking around; 14 tranquil in soul, free from anxiety, and adhering to the rules of Brahmacharis, he should restrain his mind, (concentrate it) on me, and sit down engaged in devotion, meditating and intent on me. 15 The Yogí, thus constantly devoting his self to abstraction, whose mind is restrained, attaineth peace, the supreme *nirvána* that is in Me. 16 Devotion is not for him who eateth too much, or for him who eateth too little; nor for him who sleepeth too much, or who is ever wakeful. 17 The devotion which destroyeth trouble belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. 18 When he fixeth his well-restrained thoughts on himself alone, and is indifferent to every object of desire, then he is called devoted (*yukta*). 19 The *Yogí* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which flickereth not.

20 When the mind is at rest, restrained by the practice of *Yoga*, and when seeing the self by the self, is pleased in the self, 21 He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

22 Which having obtained, he respecteth no other acquisition so great as it; on which depending, he is not moved by the severest pain. 23 This disunion from the conjunction of pain is called *Yoga*. This *Yoga* must be practised with steadiness and a resolute heart. 24-25 When he hath abandoned every desire that ariseth from the imagination, and subdued with

his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within itself, let him cease to think. 26 Wheresoever the unsteady mind wandereth, he should subdue it, bring it back, and place it on the self. 27 Supreme happiness attendeth the man whose heart is thus at peace; whose passions are thus subdued; who is one with Brahma, and free from sin. 28 The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth the eternal happiness of union with Brahma. 29 The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme Soul in all things, and all things in the supreme Soul.

30 He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me. 31 The Yogí who worshippeth me as abiding in all things, holding that all is one, dwelleth in me, however he may be living.

32 The man, O Arjuna, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed the best Yogí.

ARJUNA *said*.

33 From the fickleness of our natures, I conceive not the permanent duration of this doctrine of equanimity which thou hast told me. 34 The mind, O Krishna, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

KRISHNA *said*.

35 The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, it may be restrained by practice and indifference (to worldly objects.)

36 In my opinion, this divine discipline, which is called *Yoga*, is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and is self-restrained.

ARJUNA *said.*

37 Whither, O Krishna, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline? 38 Doth he not perish like a broken cloud, being unsteadfast and deluded in the path (leading) to Brahma? 39 Be pleased, O Krishna, to destroy completely this doubt of mine, for none but thyself is able to destroy this doubt.

KRISHNA *said*.

40 His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. 41 A man whose devotions have been broken off by death, having enjoyed for unnumbered years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; 42 Or else he is born in the house of some learned *Yogí.* But such a birth in this life is difficult to attain. 43 Being thus born again, he is endued with the knowledge which he had in a former body; and here again he beginneth to labour for perfection. 44 By that former practice he is led on, even without his will. He who only desireth to know *Yoga*, goeth beyond the Brahmic word (the Vedas). 45 The *Yogí* who, labouring with all his might, is purified of his offences, and, after many births, is made perfect, at length goeth to the supreme abode.

46 The *Yogí* is superior to ascetics, respected above the men of knowledge, and superior to the doers of works; wherefore, O Arjuna,

resolve thou to become a *Yogí*. *47* Of all *Yogís*, I respect him as the most devout, who hath faith in me, and who serveth me with his self stayed on me.

CHAPTER VII

“YOGA THROUGH SPIRITUAL DISCERNMENT.”

KRISHNA *said*.

1 Hear, O Arjuna, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, without doubt, become acquainted with me. 2 I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life anything further to be known.

3 A few amongst ten thousand mortals strive for perfection; and but a few of these who strive and become perfect, know me according to my nature.

4 Earth, water, fire, air, ether, the heart (*manas*) and also the mind (*buddhî*) and egoism (*ahankára*), these (form) the eightfold division of my material nature (*Prakriti*).

5 This is the lower (nature), but know now my other higher nature, the living principle by which the universe is sustained. 6 Know that all things have these as their source. I am the producer and the destroyer of the whole universe.

7 There is nothing else higher than myself. All this is strung together in me as a row of pearls upon a string.

8 I am taste in the waters, I am the light in the sun and moon, I am Om in all the Vedas, sound in ether, the masculine force in man. 9 I am the

sweet smell in the earth, the brightness in the fire, the vital principle in all beings, and the austerity (*tapas*) of ascetics. 10 Know that I am the eternal seed of all things that exist. I am the intellect of the intelligent, the splendour of the splendid.

11 I am the strength of the strong; free from desire (*káma*) and passion (*rajas*). I am desire in living beings not forbidden by *dharma.* 12 Know also that the natures which are of the quality of goodness, and those which are of the quality of passion, and of darkness are indeed all from me: I am not in them, but they are in me. 13 The whole of this world being bewildered by the influence of these three *gunas*, knoweth not that I am distinct from these and eternal.

14 This divine illusion (*máyá*) of mine, formed by the *gunas,* is hard to overcome: they who worship me alone pass over this illusion. 15 The wicked, the foolish and the low-minded come not unto me, because their understandings, being bewildered by *máyá,* they partake of the nature of Asuras.

16 Four classes of righteous men worship me: the distressed, one who is seeking after knowledge, one who wants wealth, and one who is possessed of knowledge. 17 Of these the best is the one possessed of knowledge, if he always practises devotion, and worships the One. I am extremely dear to the wise man and he is dear unto me. 18 All these are noble; but I esteem the man possessed of knowledge even as myself, because his devout spirit dependeth upon me alone as his ultimate goal. 19 The wise man proceedeth not unto me until after many births; for the exalted mind, who sayeth that “Vasudeva is the All,” is hard to find. 20 Those whose understandings are drawn away by this and that pursuit, go unto other gods, observing divers rites, constrained by their own natures.

21 If anyone, worshipping with faith, desire to worship any deity, I make that faith of his steady. 22 Possessed of that faith, he seeketh to propitiate (the deity in) unerring devotion. that form, and obtaineth from him the benefits which he desireth, (though they are) really given by me. 23 But the gain of these men of narrow minds is perishable. Those who sacrifice to the gods, go to the gods. Those who worship me, come to me.

24 The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me.

25 I am not visible to all, because I am concealed by my power of delusion (*yoga máyá*). The ignorant world do not discover this, that I am not subject to birth or decay.

26 I know, O Arjuna, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me. 27 All beings are bewildered in this world by the delusion caused by the pairs of opposites, arising from desire and aversion. 28 But the men who are pure in their deeds, in whom sin is dead, freed from the delusion of opposites, and firm in their beliefs, worship me.

29 Those who finding refuge in me strive for deliverance from old age and death, know the Brahma, the Supreme Spirit (Adhyátma), and all *Karma*. 30 The men devoted in mind who know me as Adihbúta (Lord of beings), as Adhidaiva (Lord of gods), and as Adhiyajna (Lord of sacrifice), known me indeed at the time of departure (from this world.)

CHAPTER VIII

“THE YOGA OF THE SUPREME ETERNAL BRAHMA.”

ARJUNA *said.*

1 What is that Brahma? What Adhyátma, and what is Karma (work, action)? What is that called Adhibúta, and that called Adhidaiva? 2 Who is Adhiyajna and how here in this body? How do self-restrained men know thee at the time of their decease?

KRISHNA *said.*

3 Brahma is the Supreme, the Indestructible; his own nature is called Adhyátma. The emanation that causeth the birth of all living beings is called Karma (work).

4 Adhibúta is (my) perishable nature, and Adhidaiva is the male (creative) principle (*purusha*). The Adhiyajna is I myself in this body.

5 At the end of time, he, who quitting the body, departeth thinking only of me, without doubt, entereth unto my being; 6 or else, whatever other nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall over go unto it. 7 Wherefore at all times think of me alone and fight. Let thy heart and mind be placed on me alone, and thou shalt, without doubt, go unto me. 8 The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him. 9-10 The man who shall in his last hour meditate on the ancient

sage, the Ruler, smaller than an atom, the Preserver of all, unimaginable in form, shining like the sun above the darkness, with unwavering heart, and by the force of *Yoga* draweth his breath together between his eyebrows that man goeth to this Supreme Divine Being. 11 I will now briefly explain to thee that path which they who know the Veda call Imperishable; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of Brahmacharins. 12-13 He who hath closed with the gates (of the senses), confined his heart (*manas*) inwardly, placed the vital breath in the head, constant in devotion; repeating the syllable Om, signifying the eternal Brahma, thinking upon me, he who thus departeth goeth, when he quitteth the body, to the highest place.

14 He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constantly devout *Yogí*.

15 These great-souled men, having attained to me, come not again to life which is transient and the seat of pain: they reach the highest perfection. 16 Know O Arjuna, that all the worlds, even to that of Brahma, return again; but he who findeth me, returneth not again to mortal birth.

17 They are acquainted with day and night, who know that the day of Brahma is as a thousand revolutions of the *yugas*, and that his night extendeth for a thousand more.

18 At the approach of day all the visible (manifested) universe issues from the Unmanifested; on the approach of night it dissolves in Him who is called the Unmanifested.

19 This multitude of beings, produced again and again, dissolves at the approach of night; and comes forth, not by its own power, at the approach of day.

20 But there is another invisible eternal existence superior to this visible one which, when all created things perish, doth not perish. 21 It is called the Unmanifested, the Imperishable; this men speaks of as the highest way: those who attain it never return. This is my supreme abode. 22 He, the highest Purusha, in whom all things dwell, and by whom all this (universe) is spread out, may be reached by devotion to him only.

23 I will now speak to thee of that time in which, should Yogís die, they will never return; and of that time, in which dying, they shall return (to life).

24 Those holy men who know Brahma, departing this life in fire, light, the daytime, in the bright season of the moon, within the six months of the sun's northern course, go unto him. 25 But those who depart in smoke, night, the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth. 26 These two, *light* and *darkness*, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. *27* A *Yogí*, acquainted with these two paths will never be perplexed; wherefore, O Arjuna, be thou employed at all times in devotion.

28 The devotee who knoweth this obtaineth all the holy fruits offered by the Vedas, by sacrifices, austerities, and almsgiving, and he attaineth to the supreme primeval seat.

CHAPTER IX

“YOGA THROUGH THE ROYAL KNOWLEDGE AND THE ROYAL MYSTERY.”

KRISHNA *said.*

1 I will now make known unto thee, who dost not cavil, that most mysterious secret, accompanied by experience, which having studied thou shalt be delivered from misfortune.

2 It is a royal knowledge, a royal mystery, sublime and immaculate; clear unto the sight, virtuous, eternal and easy to be performed.

3 Men who believe not this doctrine, attain not to me, but return into this world of death.

4-5 All this universe hath been spread out by me, by my unmanifested material nature (*prakriti*). All things dwell in me; I do not dwell in them. And yet these things dwell not in me. See my royal mystery. My spirit, the source of all, supporteth all things, but doth not dwell in them.

6 Understand that all things rest in me, as the mighty air, which passeth everywhere, resteth forever in the *ákásha. 7* At the end of *a kalpa* all things enter my material nature; at the beginning of *a kalpa*, I send them forth again. 8 Supported by my material nature, I send forth again and again all this collection of beings, without their own will, by the power of Prakriti. 9 But these actions do not bind me, who remaineth like one unconcerned, and who am unattached to those actions.

10 Under my supervision Prakriti produceth both the movable and the immovable. It is in this way, O Arjuna, that the universe revolveth.

11 The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, despise me in this human form. 12 Partaking of the delusive nature of Rakshasas and Asuras, they are of vain hope, of vain endeavours, of vain wisdom, and void of reason. 13 But men of great souls, partaking of the divine nature, discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other gods.

14 Men of steadfast and laborious lives come before me, humbly bowing down, forever glorifying my name; and they are constantly employed in my service; 15 Others, offering up the sacrifice of knowledge, worship me as one, as distinct, and as all-pervading in many forms.

16 I am the offering, I am the sacrifice, I am the offering to *pitris,* I am the sacred herb; I am the sacred verse and the sacrificial butter; I am the fire; I am the burnt-offering. 17 I am the father, mother, sustainer, the grandsires of this universe; I am the object of knowledge the means of purification, the syllable Om, the Rik, Sama, and Yajus also. 18 I am the way, the sustainer, the Lord, the witness, dwelling, refuge and friend, the origin and destroyer (of life), the place, the receptacle, and the inexhaustible seed. 19 I cause heat; I withhold and send forth the rain; I am immortality and death; I am *sat* (that which is) and *asat* (that which is not).

20 Those who know the three (Vedas), who drink of the soma juice, being purified of their offences, offer sacrifices, and petition for heaven. These obtain the holy world of Indra, in which they feast upon the divine food of the gods. 21 When they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal world, as soon as their stock of merit is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three (Vedas), obtain a transient reward.

22 To those who serve me alone, and who are thus constantly engaged in my service, I bring full assurance (of happiness). 23 Those also who serve other gods with a firm belief, in doing so, worship even me, but not according to ancient rule.

24 I am the partaker, and also the Lord of all sacrifices. Because mankind are unacquainted with my true nature, they fall again from heaven.

25 Those who make vows to the gods, go to the gods; those who make vows to the *Pitris,* go to the *Pitris*; those who worship the *Bhútas,* go to the *Bhútas*; and those likewise who worship me, go to me.

26 I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me.

27 Whatever thou doest, O Arjuna, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me.

28 Thou shalt thus be delivered from the bond of works, producing good and evil fruits; and if thou be united to me by devotion and renunciation, thou, when freed, shalt come unto me.

29 I am alike to all beings; to me none is hateful, none is dear; but those who worship me devoutly dwell in me and I in them.

30 Even if one of evil life worshippeth me and not any other, he must certainly be deemed to be good, for he hath judged rightly. 31 Soon he becometh a pious one, and attaineth eternal peace. Rest assured that they who worship me never perish.

32 For even those of sinful birth, women, Vaisyas, and Sudras likewise resorting to me attain the supreme goal. 33 How much more then holy Brahmans and pious Rajarshis who are my devotees. Having come into this transient unhappy world, worship me. 34 Fix thy heart (*manas*) on me; become my devotee; my worshipper; reverence me, and thus making me the supreme object, thou wilt come to me.

CHAPTER X

“YOGA BY THE DIVINE PERFECTIONS.”

KRISHNA *said*.

1 Hear again, O large-armed one, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare. 2 Neither the hosts of Suras nor the great Rishis know of my birth; because I am the origin of all the gods and great Rishis. 3 The mortal who knoweth me, as unborn and without beginning, the mighty Lord of the world, is undeluded, and is freed from all sin. 4-5 The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain; birth and death, fear and courage; mercy, equality, gladness, charity, zeal, renown and infamy, all distinctly come from me. 6 So in former days the seven great Rishis, the four Ancients, and the Manus partaking of my nature, were born from my mind, from whom are descended all the inhabitants of the earth.

7 He who knoweth truly this pre-eminence and mystic power of mine, is without doubt endued with an unerring devotion. 8 I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom believe this and worship me: 9 their very hearts and minds are in me; they rejoice amongst themselves, and delight in speaking of my name and teaching one another my doctrine. 10 I gladly inspire those who are constantly employed in my service, with that mental devotion, (buddhi-yoga) by which they come unto me. 11 And, in compassion, dwelling in their souls, I dissipate the darkness of their ignorance with the light of the lamp of wisdom.

ARJUNA *said*.

12 Thou art the Supreme Brahma, the supreme abode, the holiest of the holy, the eternal Purusha, first of gods, the unborn, the Lord. 13 Thus all the Rishis proclaim, as also the divine Rishi, Narada; thus also Asita, Devala, and Vyása; thus thou thyself hast told me. 14 I firmly believe, O Kesava, all thou tellest me. Neither the gods nor the Dánavas are acquainted, O Lord, with thy manifestations. 15 Thou alone, O best of beings! knowest thyself by thyself; thou, who art the creator of all things, Lord of all, the God of gods, and the universal Lord. 16 Be pleased to declare fully thy divine emanations by which thou constantly pervadest all these worlds. 17 How may I know thee, O Yogí, by always meditating on thee? In what manifestations, O mighty Lord, mayst thou be thought of by me? 18 Tell me again fully, 0 Janárdana, thy *Yoga* and thy perfections (*vibhúti*); for hearing this nectar I feel no satiety.

KRISHNA *said*.

19 Blessings be upon thee! I will make thee acquainted with only the chief of my divine emanations, as the extent of my nature is infinite.

20 I am the self seated in the hearts of all beings. I am the beginning, the middle, and also the end of all beings. 21 Among the Adityas I am Vishnu; among shining bodies the resplendent sun. I am Marichi among the Maruts, and the moon among the constellations. 22 Among the Vedas I am the Sama-Veda; I am Indra among the gods; of the senses I am the *manas;* in living beings, the intellect (*buddhi*). 23 I am Sankara among the Rudras, and Vittesa among the Yakshas and Rákshasas. Of the Vasus I am Pávaka (fire); of mountain peaks I am Meru. 21 Amongst domestic priests know that I am Vrihaspati; amongst warriors I am Skanda, and amongst waters I am the ocean. 25 I am Bhrigu amongst the great Rishis; and of words the syllable (OM). Of sacrifices, I am the *japa* sacrifice; amongst firmly-fixed (mountains) the Himalaya. 26 Among the trees I am *aswattha,* and of divine Rishis Nárada; of Gandharvas I am Chitraratha; among the perfect ones the

Muni Kapila. 27 Know that amongst horses I am Uchchaihsravas, born of *amrita;* of elephants, Airávata, and among men, the king. 28 Among weapons I am the *vajra* (thunderbolt); of cows the Kámaduk; I am the progenitor Kandarpa; of serpents I am Vásuki. 29 Among Nága snakes I am Ananta; among beings of the waters, Varuna. Of the Pitris I am Aryama, and of judges, Yama.

30 Among the Daityas I am Prahláda; of things that measure, I am Kála (time). Of wild beasts I am the lord of beasts (lion or tiger); and Vainateya of birds. 31 Of purifiers I am the wind; of those that bare weapons, Ráma. Of fishes I am Makara, and of rivers I am the Ganges. 32 Of emanations (creations) I am the beginning and the end, and also the middle. Among sciences I am the science of Adhyátman; of orators I am Speech. 33 I am the letter A among letters; the *dwandwa* in compound words; I am also endless Time; I am the Supporter whose face turns everywhere. 34 I am Death that seizes all, and the Origin of all to come; among female words I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, and Patience. 35 Among the songs of the Sama Veda I am the Vrihatsáman, the Gáyatrí among metres; of months I am the Margasirsha; and of seasons the flowery Spring. 36 Of cheats I am the game of Dice and the Splendour of the splendid. I am Victory, I am Perseverance, I am the Goodness of the good. 37 Of the race of Vrishni I am Vásudeva, of the Pandavas the Subduer of wealth (Arjuna). Of the *munis* I am Vyása, and of wise men, Usana, the sage. 38 I am the Rod of those who restrain, and the Policy of those who wish to conquer. Of secret things I am Silence, and Knowledge of those who know. 39 I am, in like manner, O Arjuna, that which is the seed of all things in nature; and there is not anything, movable or immovable, that can exist without me. 40 My divine perfections are without end, and the many which I have mentioned are only by way of example.

41 And learn, O Arjuna, that everything which is worthy of distinction and pre-eminence, is the produce of a portion of my glory. 42 But what, O Arjuna, hast thou to do with this manifold wisdom? I stand supporting all this by only a single part of myself.

CHAPTER XI

“THE MANIFESTATION OF THE UNIVERSAL FORM.”

ARJUNA *said*.

1 This discourse of the supreme mystery, called Adhyátma, which thou hast spoken for my benefit, hath taken away my delusion. 2 I have heard from thee, O lotus-eyed, a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.

3 According as thou declarest thyself to be, O supreme Lord! I desire to see thy form as Ishwara, O best of beings. 4 If thou thinkest that it may be beheld by me, O Lord of Yoga, show me thy imperishable self.

KRISHNA *said*.

5 Behold my forms, by hundreds, and by thousands, various, heavenly, diverse in colour and shape. 6 See the Adityas, Vasus, Rudras, the two Aswins and the Maruts also. See wonders, in numbers never seen before.

7 Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see. 8 But as thou art unable to see with these thy natural eyes, I give thee a divine eye. Behold my divine mystery.

SANJAYA *said*.

9 Having thus spoken, O King, Hari, the great Lord of Yoga, showed to Arjuna his supreme form as Ishwara. 10 With many mouths and eyes, with many wonderful sights, with many heavenly ornaments, bearing many heavenly weapons; 11 wearing heavenly garlands and vestments, anointed with heavenly unguents, that all-marvellous (form) shining, boundless, whose face is turned on every side. 12 If the lustre of a thousand suns were to burst forth at once in the sky, that would be like the splendour of that mighty One. 13 There the son of Pandu then beheld in the body of the God of gods, the whole universe in one, and divided into many parts. 14 Then Dhananjaya was overwhelmed with wonder, and his hair was raised on end. He bowed down his head before the God, and thus addressed him with joined hands.

ARJUNA *said*.

15 O God, within thy body I see all the gods, as also all the varied hosts of living beings and the Lord Brahmá seated in his lotus-throne, and all the Rishis, celestial snakes. 16 I see thee, of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides; but I can neither discover thy beginning, thy middle, nor thy end, O universal Lord of all forms. 17 I see thee with a crown, and armed with mace and discus, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the burning fire or glorious sun.

18 Thou art the Supreme Being, incorruptible, worthy to be known! Thou art the prime Supporter of the universe! Thou art the never-failing and eternal Guardian of religion! Thou art from all beginning, and I esteem thee the everlasting Cause.

19 I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth

a blazing fire, and the whole world shining with thy reflected glory! 20 The space between the heavens and the earth is possessed by thee alone, and every point around: the three worlds, O mighty Spirit! behold the wonders of thy awful countenance with troubled minds. 21 Of the celestial hosts, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise.

The Maharshis and Siddhas cry “Swasti,” glorifying thy name with abundant songs of praise. 22 The Rudras and Adityas, the Vasus, the Sádhyas, the Viswas, the two Aswins, the Maruts, the Ushmapas, with the groups of Gandharvas, Yakshas, Demons, and Siddhas all stand gazing on thee amazed. 23 Seeing thy mighty form, with many mouths and eyes; with many arms, legs, and feet; with many stomachs and jaws set with fearful teeth; the worlds alike with me are terrified. 24 When I see thee, touching the heavens and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, and I find no rest.

25 Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way to turn! I find no peace! Have mercy then, O God of gods! thou mansion of the universe!

26-27 The sons of Dritarashtra now, with all those rulers of the land, Bhíshma, Drona, the son of Súta, and even the flower of our army, seem to be precipitating themselves hastily into thy mouths, tremendous-toothed! whilst some appear to stick between thy teeth with their heads smashed.

28 As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so those heroes of the human race rush on towards thy flaming mouths. 29 As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. 30 Swallowing all these people, thou lickest them from every side into thy flaming mouths. The whole universe, O Vishnu, is burning with thy fierce rays.

31 Reverence be unto thee, thou most exalted! Deign to make known to me who thou art in this awful form. I wish to know thy primal life, for this, thy form evolved, I cannot understand.

KRISHNA *said*.

32 I am Time, the destroyer of the worlds, made manifest to slay the human race. Except thyself, not one of all these warriors arrayed against us, in these numerous ranks, shall live.

33 Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the ample kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent, left-handed one. 34 Be not dismayed! Kill Drona, and Bhíshma and Jayadratha and Karna, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAYA *said*.

35 When he who weareth a coronet (Arjuna) heard these words of Kesava, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJUNA *said*.

36 The universe, O Krishna, rejoiceth because of thy renown, and is filled with zeal for thy service. The Rákshasas are terrified and flee on all sides; whilst the Siddhas bow down in adoration before thee.

37 And wherefore should they not, O supreme Soul! bow down before thee, who, greater than Brahmá art the First Cause! eternal God of gods! the world's abode! Thou art indestructible Being, that which is, that which is not, and what is beyond them. 38 Thou art the First of gods, the ancient

Purusha, the supreme Supporter of the universe. Thou art the Knower and the Known, the supreme Mansion; by thee, O infinite Form, the universe is pervaded. Thou art Váyu, Yama, Agni, Varuna, the Moon, Prajápati, and Grandsire. Hail to thee, a thousand times all hail. Again and yet again, all hail to thee. 40 Hail to thee from before, hail to thee from behind, hail to thee from all sides, O mighty All. Infinite is thy power and glory. Thou pervadest all things, wherefore thou art all things. 41 If thinking thee my friend I cried lightly, O Krishna! O Yádava, or O Friend! not knowing that greatness, and careless in the fondness of my love; 42 if jesting I have shown you disrespect at play, sleeping, sitting or at meals, alone, O sinless One, or with others, pardon me, O Being inconceivable.

43 Thou art the Father of all things animate and inanimate; thou art the sage Instructor of the whole, worthy to be adored! There is none like unto thee; where, then, in the three worlds, is there one above thee?

44 Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

45 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with fear. Have mercy, then, O heavenly Lord! O Mansion of the universe! and show me thy celestial form. 46 I wish to behold thee with the diadem op thy head, and thy hands armed with mace and discus; assume then, O God of a thousand arms, and endless forms, thy four-armed form.

KRISHNA *said.*

47 Well pleased, O Arjuna, I have shown thee, by my mystic power, this my supreme form, universal, glorious, infinite, and eternal, which was never seen by anyone except thyself; 48 For no one, O valiant Kuru! in the three worlds, except thyself, can such a sight of me obtain; nor by the Vedas, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. 49 Having

beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. Relieved from thy fears, and thy mind restored to peace, behold again my own familiar form.

SANJAYA *said*.

50 Vásudeva having thus spoken unto Arjuna, showed him again his natural form; and having re-assumed his milder shape, he presently assuaged the fears of the affrighted Arjuna.

ARJUNA *said*.

51 Having beheld thy gentle human shape, I am again collected; my mind is no more disturbed, and I am once more restored to my natural state.

KRISHNA *said*.

52 Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the gods are constantly anxious to behold. 53 But I am not to be seen, as thou hast seen me, even by the assistance of the Vedas, austerities, by sacrifices, by charitable gifts; 54 but I am to be seen, to be known in truth, and entered into by means of that worship which is offered up to me alone; 55 and he cometh unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who is free from attachment, and who liveth amongst all men without hatred.

CHAPTER XII

“THE YOGA OF WORSHIP.”

ARJUNA *said*.

1 Of those thy servants who are always thus employed, which know Yoga best? those who worship thee as thou now art; or those who serve thee in thy unmanifested and imperishable nature?

KRISHNA *said*.

2 Those who having placed their minds in me, serve me with constant zeal, and are endued with steady faith, are esteemed the best devoted (*yuktamás*).

3-4 They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; all-pervading, incomprehensible, dwelling on high, fixed and immovable, with subdued passions and mind (*buddhi*), equal-minded to all around, shall also come unto me.

5 Those whose minds are attached to the Unmanifested have the greater labour to encounter; because the path of the Unmanifested is difficult to be found by embodied beings.

6 They also who, preferring me, renounce all works for me, and, free from the worship of all others, contemplate and serve me alone, 7 I

presently raise them up from the ocean of this world of death, whose minds are thus attached to me. 8 Place, then, thy heart on me, let thy mind be stayed on me, and thou shalt, without doubt, hereafter enter unto me.

9 But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of frequent devotion.

10 If thou art not equal to frequent devotion, then perform works for my sake; for by performing works with me for their object, thou shalt attain perfection.

11 But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and renounce the fruit of action.

12 Knowledge is better than practice; meditation is better than knowledge; and renouncing the fruit of works than meditation; on renunciation peace follows close.

13-14 He my servant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and egoism, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose heart and mind are fixed on me alone.

15 He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid: and who is free from the influence of joy, impatience, and the dread of harm.

16 He my servant is dear unto me who wants nothing, is just and pure, impartial, free from distraction of mind, and who hath renounced every enterprise. 17 He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath renounced both good and evil. 18-19 He also is my beloved servant, who is the same to friend and foe, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is silent, and pleased with whatever cometh to pass; homeless and who is of a steady mind.

But those devotees who, endowed with faith, attend at the (banquet of) this sacred nectar, making me their highest aim and worshipping me, these are the dearest to me.

CHAPTER XIII

“YOGA OF THE DISTINCTION BETWEEN THE KSHETRA AND THE KSHETRAJNA.”

KRISHNA *said.*

1 Learn that by the word *Kshetra* is implied this body, and that he who is acquainted with it is called *Kshetrajna. 2* Know that I am that *Kshetrajna* in every mortal frame. The knowledge of the *Kshetra* and the *Kshetrajna* is by me esteemed knowledge (indeed).

3 Now hear what that *Kshetra* is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its powers. 4 Each hath been manifoldly sung by Rishis in various measures, and in well-thought-out Brahma-sútras, full of argument.

5-6 The great elements, egoism (*ahankára*), intellect (*buddhi*), the unmanifested (*Prakriti*), the ten senses, the one (organ, the *manas*), and the five objects of sense; desire, hatred, pleasure, pain, body, thought, courage, these are briefly described as the *kshetra* in its modified forms.

7 Humility, sincerity, harmlessness, patience, honesty, service to a preceptor, purity, constancy, self-restraint, 8 indifference towards objects of sense, and absence of self-consciousness; perception of the evil of birth, death, old age and disease, 9 freedom from attachment, indifference towards son, wife, home and the rest, and constant equanimity in desired or undesired events; 10 constant worship of me without meditation on any other; frequenting of solitary places and distaste for assemblages of men; 11 perseverance in acquiring knowledge of the Adhyátma, and perception of

the gain that comes from knowledge of the truth; this is called knowledge; that is ignorance which is opposed to this.

12 I will now tell thee that which is the object of knowledge, knowing which immortality is gained; the supreme Brahma, without beginning, neither existent (*sat*) nor non-existent (*asat*). 13 It has hands and feet on all sides; it has eyes, heads, and faces, and ears on all sides; it pervades everything in the world. 14 Without the senses, but possessing all the knowledge derived from them; unattached, yet sustaining all things; free from (the influence of the three) qualities, yet possessing every quality. 15 Without and within all beings; motionless and yet moving; undiscernable through its subtlety; afar and yet near.

16 It is undivided, yet in all things it standeth divided. It is to be known as the sustainer of all things; it is that which now destroyeth, and now produceth.

17 It is the light of lights, and it is declared to be beyond darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and is placed in the hearts of all. 18 Thus hath been briefly described what *is kshetra,* knowledge, and the object of knowledge. He who worshippeth me knowing this is fitted to become one with me. 19 Learn that both Prakriti and Purusha are without beginning, and know that all developments and their qualities spring from Prakriti. 20 Prakriti is said to be the cause of the activity of the organs of action; Purusha is called the cause of the sensation of pleasure and pain. 21 For Purusha, when joined with Prakriti, experiences the influence of the qualities which spring from Prakriti. Its connection with these qualities is the cause of its birth in a good or evil womb. 22 The supreme Purusha in this body is called observer, director, protector, partaker, the great Lord, and the supreme self also.

23 He who knoweth this Purusha and the Prakriti, together with the qualities, to be even so as I have described them, however living, he is not again subject to mortal birth.

24 Some by meditation see the SELF in the self, by the SELF; others by the Sánkhya-yoga, and others by the Karma-yoga.

25 Others again, who are not acquainted with this, but have heard it from others, worship. But even these, who act but from the report of others, pass beyond the gulf of death.

26 Know, O chief of the race of Bhárata, that everything which is produced in nature, whether animate or inanimate, is produced from the union of *Kshetra* and *Kshetrajna*, (matter and spirit). 27 He who seeth the Supreme Lord dwelling alike in all beings, and not destroyed though they are destroyed, seeth indeed. 28 For he who seeth the Lord abiding everywhere alike doth not destroy himself by himself, and thus goeth to the supreme self. 29 He who seeth that works are wrought in every case by Prakriti, and that therefore the soul is not the doer, seeth indeed. 30 When he seeth that the varied natures of beings exist in One, and proceed from it, then he becometh one with Brahma. 31 This eternal Supreme Spirit, without beginning, without qualities, doth not act, and is not soiled even when it is embodied. 32 As the all-pervading akásha is not soiled through its subtlety, so the soul stationed everywhere in the body is not soiled. 33 As a single sun illuminateth the whole world, so the *Kshetrajna* lighteth up the whole *Kshetra*. 31 Those who by the eye of knowledge thus understand the difference between *Kshetra* (matter) and *Kshetrajna* (spirit, matter-knowing) and the deliverance of beings from Prakriti, go to the Supreme.

CHAPTER XIV

“YOGA BY SEPARATION FROM THE THREE GUNAS.”

KRISHNA *said*.

1 I will now reveal unto thee the most sublime knowledge, superior to all others, which having learnt, all the *munis* have passed from it to supreme perfection. 2 Having acquired this knowledge, they enter into my nature and are not born again when *a kalpa* begins, nor disturbed at the general dissolution. The mighty Brahma is my womb. In it I place my foetus; and from it cometh all things that exist. 4 The mighty Brahma is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

5 There are three *gunas* arising from *Prakriti: Sattwa* (goodness), *Rajas* (passion), and *Tamas* (darkness); and each of them confineth the incorruptible spirit in the body. 6 Of these goodness, because of its purity, is clear and free from defect, and intwineth the soul with the bond of happiness and knowledge. 7 Know that passion, being of the nature of desire, bindeth the soul with the bond of action. But know that darkness, born of ignorance, deludeth all embodied souls, and bindeth them by heedlessness, idleness, and sleep. 9 Goodness bindeth by pleasure; passion by action; but darkness, having shrouded knowledge, bindeth by folly. 10 When passion and darkness have been overcome, goodness remaineth; when passion and goodness, then darkness; when darkness and goodness, then passion (remaineth). 11 When the bright light of knowledge prevaileth at all the gates of the body, one may know that goodness is matured. 12 Avarice, activity, undertaking of works, restlessness, desire, are produced

from the prevalency of passion. 13 Darkness, inertness, stupidity and delusion are produced when darkness is matured.

14 If a mortal meeteth death when goodness prevaileth, he goeth to the spotless worlds of those who know the highest. 15 Encountering death when passion prevaileth, he is born amongst those who are attached to the fruits of their actions; if he depart when darkness prevaileth, he is born in the wombs of the ignorant. 16 The fruit of a good action is said to be goodness and to be spotless; the fruit of passion is pain; and the fruit of darkness is ignorance. 17 From goodness is produced knowledge; from passion, avarice; and from darkness, negligence, delusion, and ignorance. 18 Those who are settled in goodness, rise up; those whose nature is of passion, remain in the middle; while the dark, who abide in a state of vile qualities, go down. 19 When the seer perceiveth no agent except the *gunas*, and knoweth what is above the *gunas*, he entereth into my being. 20 When the embodied (self) hath passed beyond the three *gunas*, from which all bodies have sprung, then, freed from birth, death, old age, and pain, it drinketh the nectar of *amrita*.

ARJUNA *said*.

21 By what marks is it known that a man hath passed over these three *gunas?* What is his practice? What are the means by which he overcometh them?

KRISHNA *said*.

22 He, O son of Pándu, who hateth not brightness, activity, nor even delusion, when they come upon him, nor longeth for them when they disappear; 23 who, like one who is of no party, is unagitated by the *gunas*, who standeth apart and wavereth not, thinking merely that the *gunas* are now in action. 24 He to whom pleasure and pain are alike, self-contained, to

whom a clod, a stone, and gold are alike; the same to things loved and unloved; firm; to whom praise and blame are equal; 25 the same in honour and disgrace; who regardeth friend and foe alike; who renounceth all action; such a one hath surmounted the *gunas*. 26 And he who serveth me alone by the *yoga* of devotion, having overcome the influence of the *gunas*, is fit for absorption into Brahma. 27 For I am the abode of Brahma, of imperishable ambrosia, of eternal *dharma*, and of complete happiness.

CHAPTER XV

“YOGA IN ATTAINING PURUSHOTTAMA.”

1 They say that the eternal *Aswattha* hath its roots above, its branches below, its leaves are hymns; he who knoweth it, knoweth the Vedas. 2 Its branches shoot forth upwards and downwards, nourished by the *gunas;* its buds are the objects of the senses; its roots grown downwards, the bonds of action in the world of men. 3-4 Its form is not to be known here, neither its beginning, nor its end, nor its nature. When a man hath cut down this *Aswattha,* whose root is so firmly fixed, with the strong axe of non-attachment, from that time, that place is to be sought from whence there is no return for those who find it; I refer to that original Purusha whence the eternal stream emanated. 5 Those who are free from pride and delusion, who have conquered the evil of attachment, who are always devoted to the Adhyátma, who have overcome desire, who are liberated from the pairs of opposites, known as pleasure and pain, go undeluded to the eternal seat. 6 Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return; that is my supreme abode.

7 An eternal portion of me having become an individual soul in the world of mortals, draweth to itself the five senses, with *manas* as the sixth, placed in Prakriti. 8 Whenever the Lord entereth or abandoneth a body, these he taketh with him, as the wind doth the odour of flowers.

9 He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the *manas,* and enjoyeth the objects of the senses.

10 Those who are deluded do not see him when he departeth or stayeth; nor when connected with the *gunas,* he enjoyeth; but those who have the eyes of knowledge perceive. 11 Yogís, intent thereon, see him abiding

within their selfs; whilst those of unformed minds and weak judgments, fail although they try.

12 Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine. 13 Entering the earth I support all things by my energy, and having become the fragrant Soma, I nourish all plants. 14 Becoming fire and dwelling in the bodies of all creatures, and united with the upward and downward breaths, I cause digestion of the fivefold food. 15 I am placed in the heart of all; from me come memory, knowledge, and reason, I alone am to be learnt from all the Vedas, I am the author of the Vedántas, and I alone know the Vedas.

16 In this world there are two existences, the Perishable and the Imperishable. The Perishable includes all living things. The Imperishable is called “The unchanging.” 17 But there is another, the highest existence, called the supreme Spirit, who as the eternal Lord (*Iswara*) pervadeth the three worlds and supporteth them. 18 Since I excel the Perishable and am higher than even the Imperishable, I am celebrated in the world and in the Vedas as the best of beings (*Purushottama.*) He who is not deluded and knoweth me to be thus, the Supreme Existence, he, knowing all, worshippeth me in every way.

20 Thus, O Arjuna, have I made known unto thee this most mysterious doctrine; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

CHAPTER XVI

“THE YOGA OF DIVISION BETWEEN GODS AND ASURAS.”

1 Fearlessness, purity of heart, steadfastness in the Yoga of wisdom, almsgiving, self-restraint, and sacrifice, study of the Vedas, austerity, uprightness, 2 harmlessness, truth, freedom from anger, renunciation, tranquillity, kindness, universal compassion, absence of desire, mildness, modesty, gravity, 3 courage, patience, firmness, chastity, freedom from vindictiveness and vanity; these are his who is born with divine qualities. 4 Deceit, pride, self-conceit, anger, and also harshness and ignorance are his who is born with demoniac (Asuric) qualities. 5 Divine qualities are deemed to be for liberation; the demoniac for bondage. Grieve not, O son of Bhárata, thou art born with divine qualities. There are two kinds of beings in this world, the divine, and the demoniac. The divine hath been fully explained. Hear from me what is the demoniac. 7 Demoniac persons know not action or inaction; no purity or good conduct or truth is found in them. 8 “The world,” they say, “is without truth, devoid of order or a ruler, produced by union (of the sexes), caused by lust, and nothing else.” 9 Fixed in this view, those ruined souls, of little understanding and cruel in deeds, are born for the destruction of the world. 10 Entertaining insatiable desires, full of deceit, vanity and folly, they hold false notions through delusion, and lead impure lives. 11 Indulging in numberless thoughts ending in death, given up to the enjoyment of objects of desires, feeling sure that that is all. 12 Bound by the hundred bands of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their lusts.

13 “This, today, hath been acquired by me. I shall obtain that desire of my heart. This wealth I have, and that shall I have also. 14 This foe have I already slain, and others will I forthwith vanquish. I am a lord, and I enjoy;

I am successful, I am powerful, and I am happy; 15 I am rich, of noble birth, and where is there another like unto me? I will sacrifice, I will give alms, and be merry." In this manner do these men talk, deluded by ignorance. 16 Surrounded by the net of delusion, devoted to the enjoyment of their desires, they fall down into an impure hell (Naraka.)

17 Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they offer, with hypocrisy, lip-sacrifices and not according to divine ordination; 18 devoted to egotism, violence, lust and anger, these revilers hate me in their own bodies and in those of others. 19 These men, hating (me), cruel, the vilest of mankind, impure, I cast down perpetually into the wombs of asuras. 20 Having entered demoniac wombs, deluded in every birth, they go down to the vilest state without ever coming to me. 21 The threefold gate of hell—lust, wrath, and avarice—is the ruin of the soul; therefore let every man renounce these three. 22 The man released from these three ways to darkness, worketh out his own welfare and thus proceedeth to the highest goal. 23 He who abandoneth the ordinances of the Sastras, to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the highest goal. 24 Therefore let the Sastras be thy rule in determining what is to be done or left undone. Knowing what is declared by the ordinances of Scripture, so oughtest thou to act.

CHAPTER XVII

“YOGA BY THE THREEFOLD KINDS OF FAITH.”

ARJUNA *said*.

1 What is the state of these men who offer sacrifice and worship with faith, yet neglect the precepts of the Sastras? Is it one of “Goodness,” “Passion,” or “Darkness?”

KRISHNA *said*.

2 The faith of the embodied is threefold, each born of its own nature. It is “good,” “passionate,” or “dark” in kind. Hear what these are: 3 The faith of everyone agrees with his nature. Whatever is a man's faith, that is a man himself. 4 Men of goodness worship the Devas; men of passion, Yakshas and Rákshasas; men of darkness, Pretas and Bhútas. 5 Men who practise severe austerities, not authorised by the Sastra, full of hypocrisy and self-conceit, full of lust, passion, and violence. 6 Those fools torturing the groups of organs in the body, and me also seated in the body; know that these have a demoniac tendency.

7 There are three kinds of food which are dear unto all men; so also are sacrifice, austerity, and almsgiving. Hear what are their distinctions.

8 The food that is dear unto the “good” is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy, and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. 9 Men of “passion” desire bitter, sour, saline, over-hot, pungent, harsh, inflaming foods, causing pain, grief, and sickness.

10 That which is stale, tasteless, putrid and corrupt, leavings also and filth, is the food dear to men of “darkness.”

11 That sacrifice which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is “good.” 12 The sacrifice which is performed with a view to the fruit and for ostentation is “passionate”.

13 The sacrifice which is performed against the precepts of (scripture), without the distribution of food, without the usual invocations, without gifts to the Brahmans, and without faith, is “dark.”

14 Respect to the gods, Brahmans, Gurus, and the wise, with purity, rectitude, life as a Brahmacharin, and innocence, are called the austerity of the body. 15 Speech that causes no agitation, which is truthful, pleasant and good, with the constant recitation of the Sastras, is called the austerity of speech. 16 Calmness of mind, equanimity, silence, self-control, and purity of nature, these are called the austerity of the heart (*manas*.) 17 This threefold austerity practised by devout men in perfect faith, who long not for the fruit of action, is called “good.” 18 The austerity which is done for the sake of gaining respect, honour, and reverence, and with hypocrisy, is called “passion-born”: it is uncertain and transitory. 19 That austerity is called “dark” which is done for a foolish purpose, for the torture of one's self, or to destroy another. 20 The gift which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is “good.”

21 That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctancy, is “passionate.”

22 That which is given out of place and season, and to unworthy objects, and, at the same time, ungraciously and scornfully, is pronounced to be “dark.”

23 Om, Tat and Sat are said to be the threefold designation of Brahma. By That Brahmans, the Vedas, and sacrifices were created of old. 24 Hence Om is always uttered by those who know Brahma at the beginning of sacrifice, alms, and austerity ordained by rule. 25 Tat (that) is said when the

various kinds of sacrifice, austerity, and alms are done without expectation of fruit by those who desire emancipation. 26 Sat is employed to denote truth and goodness. It is also used in the sense of a praiseworthy act.

28 Whatever is performed without faith, whether it be sacrifice, deed of charity, or austerity, is called *Asat;* and is of no account for this world or that which is above.

CHAPTER XVIII

"THE YOGA OF LIBERATION BY RENUNCIATION."

ARJUNA *said*.

1 I wish much to comprehend the true nature of abandonment (*sannyásа*) and also of renunciation (*tyága*), each separately.

KRISHNA *said*.

2 By abandonment the wise understood the rejection of actions done with desire; the wise call the forsaking of the fruit of works renunciation. 3 Some wise men declare that (all) action should be abandoned as an evil; others that works of sacrifice, almsgiving, and austerity, are not to be given up. Sacrifices, alms, and austerities, are the purification of the wise. 4 It is my certain opinion and decree, that such works are absolutely to be performed, leaving aside attachment and fruit. 5 The abandonment of works which are appointed to be performed, is improper. The forsaking of them, through folly and distraction of mind, ariseth from the influence of darkness.

6 The forsaking of a work because it is painful, and from the dread of bodily affliction, ariseth from passion, and he who thus leaveth undone what he ought to do, shall not obtain the fruit of forsaking.

9 The work which is performed because it is appointed and esteemed necessary to be done, and with a forsaking of the consequences and the hope of a reward, is, with such forsaking, declared to be good.

10 The renouncer endowed with goodness, free from doubts, hath no aversion for an unprosperous work, and no attachment for one that is prosperous. 11 It is impossible for an embodied person to refrain entirely from action; but he who abandoneth the *fruit* of action is said to be a renouncer. 12 The threefold fruit of action, wished for, unwished for, and mixed—accrues after death to those who are not possessed of abandonment, but never to renouncers. 13 Learn from me the five conditions declared in the Sánkhya system as necessary for the completion of every act. 14 The seat of action, the agent, the various organs, the various movements, also, as fifth, the deities.

15 The work which a man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance. 16 This being so, the man dull in intellect who regards himself as solely the agent, doth not see rightly. 17 He who hath no feeling of egoism, and whose mind is not tainted, even though he kill (all) these people killeth not, is not bound (by the action).

18 In the direction of a work are three things: knowledge, the object of knowledge, and the kòower. The accomplishment of a work is also threefold: the implement, the action, and the agent.

19 The action and the agent are each distinguished by the influence of the three *gunas.* Hear in what manner they are declared to be after the order of the three *gunas.*

20 That by which one eternal essence is seen in all beings, undivided in the divided, is good. 21 That knowledge is of passion which sees in all things various existences severally divided. 22 That which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and devoid of truth, is pronounced to be “dark.”

23 The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one

who hath no regard for the fruit thereof, is “good.”

24 The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with great effort, is “dark.”

25 The action undertaken from delusion, without any foresight of its evil consequences, to others or to one's self, is declared to be “dark.”

26 The agent who is free from attachment and egoism, who is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be “good.”

27 The agent who is passionate, desiring to obtain the fruit of action, who is avaricious, cruel, impure, who feels joy and sorrow, is said to be “passionate.”

28 The agent who is inattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is “dark.”

29 Hear also what are the threefold divisions of intellect (*buddhi*) and firmness, according to the influence of the three *gunas*, which are about to be explained to thee distinctly and without reserve.

30 The intellect which knoweth action and inaction, what is necessary and what is unnecessary, what is fear and what is not, what is liberation and what is bondage, is good.

31 The intellect which doth not conceive justice and injustice, what is proper and what is improper, as they truly are, is passionate.

32 The intellect which, being enwrapped in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is dark.

33 That steady firmness, with which a man, by Yoga, restraineth every action of the heart, the breath, and the senses, is good.

34 That firmness by which a man desirous of fruit, persisteth in *dharma*, in the gratification of his lusts, and the acquisition of wealth, is declared to be passionate.

35 That firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and folly, is dark.

36 Now hear what is the threefold division of pleasure: That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37 and that which, in the beginning, is a poison, and in the end as the nectar of immortality, is declared to be good, and to arise from a knowledge of the self.

38 That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the nectar of immortality and in the end as a poison, is passionate.

39 That pleasure which in the beginning and the end tendeth to stupify the soul, and ariseth from drowsiness, idleness, and stupidity, is pronounced to be dark.

40 There is not anything either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *gunas* which arise from Prakriti.

41 The duties of Brahmans, Kshatriyas, Vaisyas and Sudras have been apportioned according to the qualities born of their own natures. 42 Tranquillity, self-restraint, austerity (*tapas*), purity, patience, rectitude, spiritual knowledge, and faith, are the natural duties of a Brahman. 43 Valour, glory, courage, resolution in battle, liberality, and lordly bearing, are the natural duties of a Kshatriya. 44 Agriculture, tending of cattle, and trade form the natural duties of a Vaisya. The natural duty of a Sudra consisteth in service. 45 A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

46 The man who maketh an offering of his own works to that Being from whom all beings proceed, and by whom the whole universe is pervaded, by that means obtaineth perfection. 47 Better is one's own work,

though faulty, than another's work well performed. He who doeth the work prescribed by nature incurreth no sin. 48 No one should abandon his natural work even though evil, for every work is surrounded by evil as fire by smoke. 49 He whose mind is unattached, self-restrained in every part, in whom desire is dead, obtaineth perfect freedom from action by renunciation.

50 Learn from me briefly how one who hath obtained perfection attaineth to Brahma, the highest knowledge. 51 Gifted with a pure mind, controlling his self by courage, rejecting sound and other objects of sense, casting off love and aversion; 52 Frequenting lonely places, eating little, restraining speech, body, and heart, constantly intent on devotion, 53 free from egoism, violence, pride, lust, wrath, avarice, selfishness, and who is tranquil,—he is fit to be one with Brahma. 54 Thus comprehending his identity with Brahma, calm in spirit, he grieveth not, wisheth not, being the same to all beings, he attaineth to supreme devotion in me. 55 By this devotion he knoweth me truly who I am, and how great I am. Then having known me truly, he entereth into my essence. 56 Ever performing all actions, always depending on me, he, through my favour, gaineth the eternal imperishable seat. 57 With thy heart place all thy works on me; prefer me to all things else; given up to the *yoga* of the mind, think constantly of me; 58 for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost.

59 From a confidence in thy own self-sufficiency, thou mayest think that thou wilt not fight: such is a fallacious determination, for the principles of thy nature will impel thee.

60 Bound by thy own duty, springing from thy nature, thou wilt do even against thy will what through delusion thou desirest to avoid. 61 The Lord, residing in the hearts of all, maketh all things, as if mounted on a machine, revolve by his delusive power. 62 Take refuge in him alone; then by his favour thou shalt obtain supreme happiness, the eternal seat.

63 Thus have I made known unto thee the highest mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee. 64 Attend now to these my supreme and most mysterious words, which I will now for thy

good reveal unto thee, because thou art dearly beloved of me. 65 Devote thy heart to me, be my devotee, sacrifice unto me alone, and bow down humbly before me, and thou shalt verily come unto me. I promise thee truly (for) thou art dear unto me. 66 Forsaking all *dharmas*, come to me as thy only refuge. I will release thee from all sins; grieve not. 67 This doctrine is never to be revealed by thee to anyone who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

68 He who shall teach this supreme mystery unto my devotees, having shown this highest devotion for me, shall doubtless come to me. 69 Nor is there anyone among men who is superior to him in doing what is dear to me; nor shall any on earth be dearer to me than he. 70 He also who shall read this holy dialogue of ours, will have offered to me the sacrifice of knowledge. This is my decree.

71 The man, too, who may hear it in faith, without reviling, shall, when liberated, obtain the happy worlds of the virtuous.

72 Hath what I have been speaking, O Arjuna, been heard with thy mind fixed on one point? Is the delusion which arose from thy ignorance, removed?

ARJUNA *said*.

73 By thy Divine favour, my delusion is destroyed, and the holy doctrine has been received by me. I am now fixed in my principles, and am freed from all doubt; and I will henceforth act according to thy words.

SANJAYA *said*.

74 Thus I heard this wonderful conversation between Vásudeva and the magnanimous son of Pritha, and my hair stood on end. 75 By the favour of

Vyása, I heard this supreme mystery, *yoga*, as revealed from the mouth of Krishna himself, the Lord of *yoga*.

76 As, O king! I recollect again and again this holy and wonderful dialogue of Krishna and Arjuna, I continue more and more to rejoice;

77 And as I recall to my memory that most marvellous form of Hari, my astonishment is great, and I marvel and rejoice again and again! 78 Wherever Krishna, the Lord of *yoga*, may be, wherever Arjuna, the mighty archer, may be, there too, without doubt, are prosperity, victory, and justice. This is my firm belief.